

The ANSGAR LUTHERAN

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Number 20

TAKE HE FATHER THE BOSS

We hope a goodly number of men read this. And if they don't will wives, who read it, please call their husbands' attention to it.

Every one agrees that the number one social problem in America is that of juvenile delinquency. Many reasons are given for this, but one reason for the unruly youngsters is the fact that the father is no longer authoritative in the home.

It may not be amiss to call attention to this right after Mother's Day.

We do need pious mothers. But we also need real fathers who know their proper place in the home, and a Biblical and time-honored place of authority.

His authority is not only to be exercised now and then when the children are too unruly. A haphazard use of authority is no good. It must be an authority that is felt all the time whether the father is home or

Unless fathers get to see this, we will go from bad to worse. The fifth commandment says, "Honor thy

father and thy mother." The parents must teach the children to obey this commandment, and unless the father insists that it be obeyed, it will not be obeyed. The mother alone cannot enforce this.

How are fathers to do this?

First, they will enforce it by their very life. Their life and attitude must serve as an example for the children.

The fathers must understand their obligation. They have been given by God to be the head and spiritual ruler under God, in the family.

The fathers must be the ones that insist on going to church on Sundays. They must see to it that the child is brought to Sunday School. But they must not just drive the child to Sunday School and come back and get it after church.

Fathers that do that have no understanding of their children's need. Such children get authority undermined by the action of the father. Suppose the Sunday School teacher on a certain Sunday teaches the child

to honor father and mother. How can that child truly honor father when he lets the child off at the entrance of the church and picks it up an hour later?

The father must see to it that the whole family goes to church, his wife too.

When the father then tries to work, live and act in the home as a Christian should, he will have very little difficulty in administering the proper discipline. God's way is the way of discipline. It starts in the home, and when we grow up he disciplines us directly.

The authority of the father is given him by God, but that of course means that he must fear God. He must seek first the Kingdom of God.

We have too many fathers who are not really fathers at all. They are just living for themselves. They think that if they bring home the necessary money with which to care for the family, that their obligation is ended. That is only one thing. The father must work, save and plan under God. He must always be watching his children and not leaving it to his wife. Too many men come home and want to rest. They do not want to be bothered with anything. They are weaklings and do not deserve to be fathers at all. Woe to the children who have such fathers. They are like weak spoiled children themselves.

A great change is needed in the hearts and attitudes of many fathers, before we shall solve the problem of the right upbringing of the children. How can a father bring up the child in the way he should go? The answer is: By going the way before the child!

Fathers, please don't forget!

News and Notes

Pastor Ingward Olsen of Eugene, Ore., has accepted a call to Golgotha Lutheran Church, Chicago, Ill.

The Trinity Seminary class of 1958 will be graduated on the morning of Wednesday, May 28, at 10 o'clock in Loche Chapel at Wartburg Seminary, 333 Wartburg Place, Dubuque, Iowa. Lay people and pastors of our church are cordially invited to attend the commencement service. The commencement address will be given by Dr. Oscar Benson, president of Augustana Lutheran Church. Members of the Trinity Seminary graduating class are Russell Jensen, William King, Harold Nelson, Le Vern Nielsen, and Ralph Spear. More than forty graduates of Wartburg Seminary will also receive their diplomas and degrees at the same commencement service.

Theo. I. Jensen, president

W.M.S. OF CALIFORNIA

On April 30th, the Bay Area Circuit meeting of the Women's Missionary Society met in Ansgar Lutheran church in San Francisco. One hundred and four registered.

Our morning devotions were opened by singing the beautiful hymn,

"Father of mercies, in Thy Word
What endless glory shines!"

Mrs. Magda Sorensen gave a word of welcome. Pastor Charles E. Johnson of Trinity Lutheran Church, E.L.C., gave the meditation.

After lunch a short business session was held. It was decided to give the afternoon offering to the Dana Diamond Jubilee Development Program. It was one hundred dollars.

The afternoon session consisted of singing, scripture reading and prayer. Donna Jean Petersen sang two solos, "Let not your heart be troubled" and Cliff Barrows' song, "I would rather have Jesus than silver or gold." Mrs. Clifford LeRud, the E.L.C., W.M.S., District President, gave a thought-provoking message on the theme, "Christ for Me."

Pastor Sidney Jorgensen of Oakland gave the Benediction.

A coffee hour closed a blessed day.

THE NORTH DAKOTA-MONTANA DISTRICT

The fifty-seventh annual convention of the North Dakota-Montana District will be held in the Pella Lutheran Church, Sidney, Montana, June 1-3, 1958.

The theme of the convention is "Into All the World." All the congregations are urged to send delegates—one for every 25 confirmed members or fraction thereof. We ask you to note carefully the invitation extended by the host congregation.

Pastor Silas Larsen, President
Pastor Ejvind H. Nielsen, Secretary

Selma, California, A. Husted-Christensen, Pastor. Our pastor has accepted a call from the Ansgar Lutheran church in Winnipeg, Canada, and will preach his farewell sermon in our church on June 15. Pastor and Mrs. Christensen have served their Lord faithfully and well in this place.

A day of special significance for Pella Lutheran church was April 27 when eleven new members were admitted into our congregation through adult confirmation, baptism and letter of transfer.

Confirmation was held in our church on Palm Sunday, with these children making their confession of faith: Paula Hougard, Jennifer Nielsen, Pamela Nygren, Karen Ritter and Mirdza Salmins; Bill Epps, Roderick Carter, Terry Hougard, Dwight Nelson, Gary Petersen, and George Tsuchiguchi.

A Daily Vacation Bible School workshop was conducted at Pella Lutheran church on Sunday afternoon, April 13, when Lutheran churches from Stockton to Bakersfield that will join the merger, were represented. The purpose of the workshop was to acquaint teachers with the material offered for instruction. Participants were divided into age groups for the study, and received material for the use of their respective vacation schools. Material had been compiled by representatives of the various synods participating in the workshop. Mrs. Ralph Jorgensen of Selma gave a study on how to teach hymns to

little children, and demonstrated with a group of six youngsters. Pastor Christensen led a study on The Commandments. Selma ladies served refreshments after the meeting.

Pella Lutheran church was host Sunday afternoon, April 20, when Central Valley Area Lutheran churches sent representatives to a Stewardship meeting. The area included churches in Caruthers, Easton, Fresno, Reedley and Selma. Lewis R. Nelson of Selma, area chairman, presided. Mrs. Edwin Jorgensen of Chicago, national secretary of the Stewardship program, is the wife of a former Selman.

The San Joaquin Valley Jewish Mission Society for work among the Jews in the Pacific District, met for its annual meeting April 10 in our church. In attendance were women from congregations in Caruthers, Easton, Fresno, Reedley and Selma. Pastor W. E. Wallner, a Jew born of converted parents, came from Los Angeles to address the group. An offering was received. Pastor Christensen gave the devotional and Leonid Mankin was the soloist, singing "Jesus Gives Me a Song." Dr. Caspar Jensen of Reedley presided in the absence of Mrs. A. C. Rosendal of Easton. Mrs. Ernest Grill of Caruthers was elected the new president. Mrs. Vern Newbrough of Selma, secretary and Mrs. James C. Harris of Reedley is treasurer. A committee of Selma women served refreshments in the social hall.

Cottages for rent on a beautiful beach just purchased by the Okon Lutheran Bible Camp. For further information write to D. A. Thomsen, Mgr., Lutheran Camp, Milford, Iowa R.R. #2,

Pastor L. M. Andersen, Our Savior Church, Racine, Wis., has resigned and accept a call from Trinity Lutheran Church, Norwalk, California.

Pastor Theo. M. Hansen, McCook, Mont. has resigned his charge at Ebenezer Lutheran Church. He plans to retire as of August 31.

Call accepted. Pastor Wilfred Lindquist of the E.L.C. has accepted a call to become pastor of the churches at Coon Rapids and Scranton, Iowa. Mr. Ralph Spear, who will be ordained

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OTTO H. STAVE, Business Manager. Subscription price: United States and Canada, \$2.00 per year in advance; foreign countries, \$3.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 per year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House at the Post Office at Blair, Nebraska, under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 East 8th Street
Spencer, Iowa

Editorials and Comments

PENTECOST AND THE WOLF

A old legend from the Scandinavian countries says on the night of Pentecost the wolf, which was the t beast of prey in these lands, was compelled to the higher powers and let herself be caught by

is legend tried to describe to the people of the mid-ages that the Holy Spirit is God's power, and that the worst beast had to yield to it.

ere is something fascinating in this story. The ants would go out on the night of Pentecost with-ear and get the wolves that preyed on the sheep.

ntecost is the fulfillment of Christ's promise, "Ye receive power when the Holy Spirit comes upon". This power shall convict the world of sin and us to Jesus Christ for the forgiveness of sin.

s we read the story of Pentecost, Acts 2, we were ck with the work of the Spirit.

pricked the people in the hearts when they heard Word of God. They felt convicted of sin. They e sorry, contrite, because of their sin.

ere was a great revival. People repented of their and asked for God's mercy. They were reborn and d the church.

seems to us that we today expect the power of the t without repentance.

he people on the day of Pentecost asked, "What we do?" They asked because they were convicted n. They felt the wrath of God in their conscience. was why they could experience the mercy of God the power of the Spirit.

e ask the guidance of the Spirit without yielding elves to the Spirit.

e look at the natural man and admit that he is not he should be. If he got the Holy Spirit he would reatly improved!

hat a foolish thing. The natural man cannot accept power of the Spirit. Peter said in the Pentecostal on, "Repent ye, and be baptized every one of you e name of Jesus Christ unto the remission of sins; ye shall receive the gift of the Holy Spirit. We y strike repentance and remission, and yet we ex-to get the gift of the Spirit.

hy should we have the Holy Spirit, if we do not nt?

ost of us think we can do things ourselves. We just a little assistance from God, the Power of the t.

d gives his Holy Spirit to them that obey him ac- ing to Acts 5:32. But what does obedience mean? it only mean church activity, building of new ches, giving to the church?

is possible to do all these things with an impeni- heart. The Pharisees were very active in Christ's but they would not repent.

ntecost and the wolf. We shall not catch the wolf s our hearts are changed. We must let the Spirit us and use us. We cannot use the Spirit.

GOD AS OUR IDOL

Pagans have idols, images or certain abstract ideas about deities. These idols are entreated in time of trouble such as illness, danger, or when some special punishment may be expected.

The pagans go to their idols asking for protection and help. The pagans do not think of their worship of their idols from the point of view of penitence or re- pentance. No. they have no idea of changing their lives. They want to continue as they are, but they want their idol to fix the problem before them.

Do we worship God in the same manner? Has he become the great "fixer," whom we turn to in time of trouble?

The idea of self-surrender may never occur to us. We may never be truly sorry for our sins. We simply turn to God to help us fix the difficulty in which we temporarily find ourselves. Otherwise we live our selfish, unbelieving lives as we have always done, even though we may go to church and take part in the work of the church.

We would not mind a few answers to this question: Has God been reduced to an idol?

ORIGINS OF PENTECOST

The Christian Pentecost had its origin when the Chris- tian community of Jerusalem (120 people) gathered to- gether, fifty days after the resurrection, to celebrate an age-old religious festival. At that time, according to the second chapter of the Book of Acts, the Holy Spirit which Jesus had promised His followers, descended upon them, and some 3,000 converts were made to faith in Christ. Many historians date from that event the beginning of the Christian Church, and in particular, its sense of world mission and responsibility. It is a time of renewal and revitalization, a time of promise fulfilled and of setting out to share this good news with all one's fellow-men, even in the furthest parts of the earth.

For the World Council of Churches, because of its ecu- menical or world-wide nature, Pentecost has special sig- nificance. Many of its 170 churches in some fifty nations use this day as an opportunity to help the local congrega- tion better understand the world-wide fellowship of the local church. The Message issued by the Presidents of the World Council of Churches is designed to be read in the member churches around the world on this day.

Pentecost is probably the most ancient religious festival which we celebrate today. In the early Jewish calendar, Pentecost, or the Feast of Weeks, was dedicated to gratitude to God for the gift to Noah of the "Covenant" (involving the regular and orderly sequence of events in the physical universe—"seedtime and harvest"). Later, Pentecost be- came associated with the giving of the Law to Moses on Mount Sinai. While most other Jewish festivals were just for their own community, this one paid a great deal of attention to including the stranger, or those of other faiths, who happened to be in the home or community at the time.

Pentecost Sunday comes seven weeks (50 days) after Easter. In the Eastern Orthodox churches, which use a different calendar for figuring their church year, Pentecost, like Easter, is usually celebrated a week or more later than in the western churches, though they sometimes co- incide. In 1958, the Eastern Orthodox Pentecost Sunday will be June 1.

Church News from here and there

MORE RELIGIOUS FREEDOM IN RUSSIA

Religious groups in Russia need more church buildings according to Rep. Brooks Hays (D-Ark.), president of the Southern Baptist Convention. He made this statement recently after a visit to Baptists in Moscow. The people suffer from housing shortage and they suffer from lack of churches. Buildings are owned by the government in Russia, and in order to have a place for worship it must be rented from a government agency. People crowded the churches.

The Soviet government has permitted some new Bibles and hymnbooks to be printed recently.

There is also a great shortage of reading material, because the people are now quite literate and they have a great hunger for good reading material.

The most severe restriction upon the Russian churches is the absolute prohibition of organized instruction in religion. But one of the Baptist leaders said that "The home is our Sunday School and our grandmothers are our teachers." There is no prohibition against religious instruction within the home.

There is not the freedom of religion in Russia as we think of freedom in the Western democracies, but the Russian Baptists feel that they are now much better off than they were under the czars and under Stalin.

LWR REPORTS LAG IN CLOTHING DRIVE

A sharp decline in contribution of used clothing for shipment to overseas needy was reported in New York by Lutheran World Relief, Inc.

Bernard A. Confer, executive secretary, said collections during the first three months in 1958 have dropped to the second lowest figure in the last five years.

Receipts reported for January through March by the agency's seven warehouses totaled 237,935 pounds—155,778 pounds less than the amount collected during the same period last year.

The announcement came as Lutheran congregations across the nation completed the week-long spring clothing appeal conducted annually to highlight the year-round collection.

Mr. Confer said figures on amounts collected would not be available for several weeks. He urged Lutheran pastors and laymen to continue emphasis on the drive in their churches in order to catch-up with the lag of the first three months.

A continued slump, he emphasized, would result in serious cut-backs in

the agency's overseas clothing program.

In 1957 LWR sent more than 4,213,000 pounds of clothing to Austria, Egypt, Germany, Hong Kong, Jordan, Korea, Syria, Taiwan, and Yugoslavia.

The amount of clothing collected thus far this year is the lowest for the past five years with the exception of 1955. The 237,935-pound figure compares with 393,713 pounds donated during the same period in 1957; 262,257 in 1956; 236,149 in 1955 and 333,297 in 1954.

The 1958 figures show decreases ranging from 18 to 70 per cent at all seven LWR warehouses. Largest proportionate decline was registered by the New Windsor, Md., warehouse with 3,164 pounds reported this year as compared with 10,534 last year. Smallest proportionate drop was listed by the Minneapolis, Minn., warehouse with receipts of 4,356 this year as compared with 5,296 last year.

Clothing shipped overseas by the agency since January this year totaled 1,274,830 pounds valued at \$1,234,834. It went to Austria, Germany, Hong Kong, Hungary, Jordan, Korea, Poland, Syria, Taiwan and Yugoslavia.

During the same period the agency also sent 32,313,406 pounds of food—

the majority U. S. Government donated surplus commodities valued at \$1,818,099—to Austria, Germany, Hong Kong, India, Jordan, Korea, Taiwan and Yugoslavia.

In addition medical and other supplies totaling 22,098 pounds valued at \$85,577 went to Australia, Hong Kong, Indonesia, Jordan and Korea.

The bulk of these were medical supplies shipped during March—a total of 12,848 pounds valued at \$63,980—donated by the Medical and Surgical Relief Committee, an independent organization which contributes supplies for distribution by church-related and secular relief agencies.

MISSOURI NOT ALOOF

Dr. John W. Behnken, president of the Lutheran Church-Missouri Synod, said in Santa Barbara, Calif., that the denomination is not "aloof" from the rest of Lutheranism.

Consultations toward bridging theological gulfs which have kept the Missouri Synod Lutherans separated from most other Lutheran groups will be continued, Dr. Behnken told delegates to a meeting of the Church's Southern California District.

He said the synod will be represented at meetings at Oslo, Norway, in August of the Commission on Theology of the Lutheran World Federation.

The Wrestler

By S. T. Eward

MINIMUM SALARY FOR PASTORS, CLERKS, MECHANICS OR JANITORS?

The UELC district presidents, it has been reported, voted to recommend a minimum salary of \$4,200.00 annually plus utilities and car expense. This action was taken at a meeting during the winter of 1958 in February. Assuming that the "utilities" refers to electricity, fuel, telephone and water for the parsonage it may be estimated to average about \$400.00 annually. Car expense, figuring 6¢ per mile and 10,000 miles annually, would total \$600.00. This is conservative. Likewise a conservative estimate of parsonage rent would be \$900.00 annually. That makes a total of \$6,100.00 annually.

By-passing, for the sake of treating this from a stewardship point of view, the injustices which appear in this flat "rate" salary, consider it from the point of view of making the best possible use of a pastor.

If the pastor is only a handy-man, all-around mechanic, office clerk, or errand boy, or bus driver in the congregation \$6,100.00 is not "bad!" It is no doubt from this point of view that many wrestlers in the congregation see this matter. If he is just a "hired man" to follow the mandates of an "uninformed official voting body" \$6,100.00 is far too high a salary! A person with a little mechanical know-how, a little typing experience,

and a strong arm to twist the handle of a mimeograph, and someone with a driver's license and a "bus" can be secured for nearly half this stipend. It is the poorest kind of stewardship to pay a man \$6,100.00 to do something that someone could and would do just as well for \$4,000.00.

The solution is not to "cut" the salary to \$4,000.00, but to "free" the hands of the pastor so that he can carry on his pastoral duties. If someone \$4,000.00 annually to do the routine duties and let the pastor be the leader and "pastor" and if \$6,100.00 is not nearly enough if measured in terms of "services rendered." Considering the hours a pastor "works in" (comparing it with a laborer) salary should be nearly \$6,000.00 annually if it is put on a cold business level. Most pastors average 10 hours a day for seven days a week. Most work more hours than that. If working this many hours as a common laborer he should receive nearly \$6,000.00 annually.

The serious problem is the "wage" (which is poor stewardship) in using a pastor for the work for which he is prepared and to which he is called. If the wrestlers sitting on the governing bodies in UELC congregations get this vision it would revitalize the church.

The Washington Observer

By Gerhard Lenski

THE RIGHT TO ADVERTISE

Complications and disagreements multiplying both in Washington and across the nation over the matter of public advertising. Federal highways are being built. Shall advertising agencies be allowed to clutter the landscape with gigantic billboards?

For the eighth time in eleven years Congress has been asked to ban interstate advertising of alcoholic beverages. This proposed ban involves not only distillers, brewers, and their agencies, but also newspapers, periodicals, newsreels, radio, television and even private mail. Only look at the many full-page, color "ads" setting forth the merits of whiskey in the Christmas issue of a periodical like "Life" and it will be realized that the present issue is no small matter, that millions of dollars are at stake and the battle is likely to be hot.

For the most part the advertising of liquor has been under state supervision. There has been considerable freedom granted. In a few states where more rigid controls are sought, popular vote has decided the same. Now, however, Congress is giving the matter some real attention. Hearings are being held before the **Senate Interstate and Foreign Commerce Committee** on a bill introduced by Senator Langer of North Dakota. Considerable interest is reported with seating capacity overtaxed. The outcome? Whatever it is, this needs to be said: public advertising is a moulder of public opinion. It needs to be controlled. Directly and indirectly we are being influenced. Why should our high school lad quickly learn how both to smoke and drink when the family television shows him exactly how to do these things and indicates that this is now the "smart" thing to do?

TRYTTEN'S TRAVELS

Dr. M. H. Trytten, Director of the Office of Scientific Personnel of the National Academy of Sciences, (one of our good Lutherans in the Nation's Capital) is at this time engaged in a travel program which pretty well covers the globe. He travels in the interest of the great cause of education. Nearly all the great capitals of the world are included in his itinerary where he confers with great leaders concerned about education. The underlying purpose to be served can be best expressed in question form. What does our world need in the field of education? How meet that need? What should we do?

This column cannot retell the interesting comments recorded in Dr. Trytten's travelogue, neither can it list the problems dealt with and the answering solutions suggested. We can, however, summarize impressions gleaned from some of the fascinating accounts Dr. Trytten has been pleased to provide for his "at-home" friends.

Education is a great world-lack. It is hardly less pressing than the lack of food. Physical relief at times is indispensable and must come first. But in the final analysis the "know-how" is the answer that must be provided. Our world needs a freer exchange of knowledge. Even America can benefit by such an exchange. There is a great hunger for education among the backward nations. The well-to-do (they are under pressure) cannot safely isolate themselves in a world as closely knit as this. The present program, aiming to unite 79 nations in a more unified effort, has wonderful possibilities, but it is greatly hampered by ignorance, prejudice and plain, every day selfishness. Over this entire effort hangs a dark cloud called Communism.

Dr. Trytten will shortly return to Washington. He is a tremendously busy man. It is to be hoped that his heavy schedule will allow him time and opportunity to convey to our church-leaders, our church-schools and our Lutheran people generally his many observations. We can think of few missionary sermons some of us need as much as one we know Dr. Trytten can preach.

"SOCIAL SECURITY ISN'T BROKE"

Senator Hubert H. Humphrey of Minnesota has placed on article in the **Congressional Record** (see April 15, p. A-3342) bearing the above title. The article is written by **Sidney Margolius** and bears the imprimatur of approval of **Charles Schotland, Commissioner of Social Security**. The article is one of reassurance. We are told in it that our country's social security program is one of which she can be proud. Established in 1935, this program now provides protection for some 70 million citizens. Definitely it is not "in the red." Nor will it be so long as the business of the nation goes on and taxes are paid and the government able to function. The reserve at the end of 1957 was \$22.4 billion, a little lower than previously, all for the reason that new legislation enlarged the coverage and required larger benefits to be paid out before increased payments into the fund were allowed to accumulate. In a relatively short time—by 1960 or 1961—these increased payments into the fund will build a larger reserve than ever. And so the word comes from those who ought to know to some who have been concerned about that monthly check: "Don't worry! Your Uncle Sam isn't broke and, for your sake, he's going to try hard not to be!"

THE SPIRITUAL MARRIAGE

How Do You Treat Your Marriage Partner?

Is the Church necessary for man to experience a saving communion with Almighty God? This is a question that modern man is seeking an answer to.

This question has caused a considerable amount of misunderstanding and misconception concerning the Christian faith. On one hand some say they can be a Christian without attending or belonging to the Church. Others are satisfied with having their name on the roll of the Church and attending occasionally. And still others say there is no saving relationship outside of the Church.

First let us clarify what we mean by the Church. Where does it exist and what is its nature? It is a divine creation brought into existence by Jesus Christ. Wherever people are gathered together in His name there is the Church. Thus we see that the Church has two natures. As believers are both physical and spiritual so the Church is both physical and spiritual in nature. They cannot be separated any more than the true humanity and true divinity of Jesus Christ. In simple words the Church consists of believers and followers who have become married to Jesus Christ by faith.

Jesus told a parable known as the "Marriage Feast," which can help us gain the answer to the original question, Is the Church necessary for experiencing a saving relationship? In this parable Jesus is the groom and the bride is His Church. In other words, according to Jesus, a spiritual marriage must take place. Let us take a hypothetical illustration to illuminate this spiritual marriage. Let us first imagine there is a man who lives on the north side of town and a woman who lives near by. Now this certain man insists that he and this woman are married, although he has never met her. Yes, he has heard of her, but has no use for what she believes in; he has never exchanged any marriage vows with her. Yet he insists, when approached by someone, that he is married to her. What kind of silly talk is this? Silly, I agree, but no sillier than the man who thinks he is married to Jesus Christ and ignores His Church.

By M. J. Haleen

Pastor, Washington Island, Wis.

Now, take the man who once met this lovely girl after confessing his love for her they exchanged vows and were married. They lived together for some time and finds much peace, comfort, and happiness. He is doing in his growing business which happens to be only a few blocks from home. His business begins to take more and more of his time until he soon has lost his desire to come home and see his wife. Oh, yes, he manages to stop once or twice a year—on Christmas or Easter to say hello. This woman is very patient with him even though he does not come home one day a year she welcomes him with open arms—hoping this time he will start to come more regularly. She writes him a letter at least once a month inviting him back. She tells him she loves him and wants him, but still he very seldom ever comes around. Now all this time he insists that he is married to this woman, but the truth of the matter is that he has broken the marriage vows of desertion. Again you say, silly talk, but no sillier than the person who has a baptism certificate in the bottom of the cedar chest and maybe a confirmation certificate as well, but seldom if ever finds time to take 1 hour out of his life to come and worship his God. Who is fooling who when a person believes he can ignore the Church of Jesus Christ and still maintain a living vital fellowship with Him?

This act of belonging to the Church, of going there to worship and hearing God's word is entirely new. As a new nature, second birth, conversion, new life, whatever you wish to call it, takes over there is created a desire like a magnetic field the Spirit of God begins its work. The pull becomes stronger and stronger until there is no other place you would rather be on Sunday morning than worshipping, praising and hearing the words of your Master.

Now your Church takes on new meaning in your life. No longer is your Church attendance a sense of duty, but now a created desire. Your Church now becomes a source of vital supply for spiritual communion with fellow believers and with Almighty God. Your marriage to God's Son, Jesus Christ, becomes and remains the most real experience of your life.

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen
Viborg, South Dakota

NINETY YEARS OF MISSIONS IN SANTALISTAN

The Santal Mission observed its 90th Anniversary September 26, 1957. That many years have passed since our pioneers, the Borresens and the Skrefsruds, knelt on the plains of Bengal and dedicated themselves to the spreading of the Gospel among a depressed people. There has been a steady outward and inward growth, for which we thank God.

The Church, solidly established, now numbers 35,000 souls in about 300 congregations.

The work is carried on by 83 missionaries, 57 native pastors and several hundred elders, evangelists and Bible women.

We conduct two seminaries, a number of high schools, Bible Schools, middle schools and many primary schools.

In our three hospitals and a large

number of dispensaries over 100 patients receive treatments annually. Two large leper colonies give a home to about 700 lepers and hundreds of others of these unfortunate people receive regular treatment from skilled hands. Four missionary doctors and a large staff of missionary nurses and native doctors and nurses are in charge of our medical work.

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SOME SUMMARIES OF SYNODICAL STATISTICS

Part of the 1957 Report

By P. C. Jensen, Synodical Statistician

After patient waiting till the end of April (instead of March 1) I was able to complete 182 parochial reports of the 185 congregations which constitute the U.E.L.C. As usual some of the reports lacked some essential facts and figures. This compelled me to contact some congregations once or twice in order to get the reports completed. However, the greatest number of the reports were well done.

The special aim this year was to bring the confirmed membership reports into harmony with the baptized membership. Some twenty congregations reported so low a figure on confirmed membership in comparison to baptized membership that the figures could not be correct. Some reported less confirmed members than baptized members. This is obviously wrong since an adult must be 21 and before also 14.

We find that the average ratio in 1957 as reported is 62 per cent confirmed members out of 166 baptized members. We therefore used the ratio of 100:50 as minimum for acceptance without question. That gave a range of possible differences of 12 per cent in confirmed membership.

The reason why some submitted too low a confirmed membership is well known among us. But outsiders would get a wrong picture of our synod that way, for these statistics are historical records. As your elected statistician feels the obligation to the congregations as well as to the synodical officials. The officials must use the statistical figure when they allocate mutual financial obligations. I do not feel the obligation to any one else now and in the future may need a correct and factual picture of our membership. To use any other method of counting confirmed members than the one authorized by our conventions and accepted by about 90% of our congregations, would be short measuring the objective at the expense of the members, whether such methods are used for purpose or not.

The only fair way to get a lower rate of budget assignment is to apportion direct to those synodical or dis-

trict officials who handle this problem. The statistician has nothing to do with this, and he resents to be used to report unrealistic figures. This trend has not been discerned before the "honor roll" was introduced in the treasurer's report in the Yearbooks. And while we admire honest ambition to get on that "roll," we most emphatically disprove of having

wrong figures in our public documents. We do this for two reasons: The first one we have just stated, the other one is that it tempts the congregations to limit their giving to the amounts proportioned. This however, is only the minimum and it should not be interpreted as "the taxed sum total." This is foreign to a Christian spirit of giving, and it is unfair in some cases to the congregations who were unable to reach the "goal" because of adverse circumstances, even though they strived harder than the congregations that reached the goal. It is an interesting study to compare membership figures and budget contributions of the various congregations.

The statistical figures for the year, 1957, are herewith submitted.

MEMBERSHIPS:

District	Bapt	Conf.	Adult	Communing
Atlantic	2,296	1,446	1,235	1,142
Illinois	3,116	2,050	1,762	1,585
Wisconsin	12,854	8,176	7,000	6,808
Minnesota	7,955	5,078	4,365	4,134
Iowa	14,978	9,322	7,952	7,174
No. Dak-Mont.	2,690	1,710	1,404	1,161
Nebraska	8,024	4,934	4,380	4,477
Pacific	10,540	6,430	5,435	5,323
W. Canada	2,176	1,200	1,050	853
Total for Synod	64,629	40,346	34,583	32,657

SOCIETIES:

Kind	Number	Members
Men's	70	2,436
Women's	299	11,600
Young People's	174	3,558
Senior Choir		3,558
Junior Choir		1,933

MINISTRY

Parish Work	135
Other synodical	19
Extra synodical	16
Foreign Mission	6
Total active	176
Retired	34
	210

Seven congregations are served by pastors of other synods.

FINANCE RECORD (local congregations only)

	Valuations of Property	Gains
183 Churches	\$ 9,938,961	\$ 964,414
148 Parsonages	1,754,086	65,619
Other Property	878,389	338,637
Special Funds	602,987	78,347
Total	\$13,174,423	\$1,447,017
Total Indebtedness of Congregations	\$2,321,578	
(An increase of \$445,814 over previous year)		

EXPENDITURE OF LOCAL CONGREGATIONS

Total Current	\$1,506,489	(increase \$232,135)
Total Extras	1,151,040	(increase 97,673)
Total expense	\$2,657,529	
Total Benevolence reported	\$498,649	(increase \$50,864)
Total income reported	\$2,789,908	(increase \$263,615)

A Layman's

Commentary On Lutheran Preaching

By Curtis H. Krogh

What I am about to say has been on my mind for many years. In conversation with other lay people I have found that they agree with my views. It is my humble prayer that what I say may be accepted as constructive criticism. I also hope that it may be a help to both theological students and professors.

It has been said that in the past fifty years man has made more progress of a cultural, scientific, and industrial nature than ever before. If this is true, then it follows that man has undergone a great change. Each year our Lutheran seminaries are graduating young men to go out and preach the gospel to people who have been greatly influenced by this new and modern way of life. Are these young men prepared as well as they could be to cope with the multitudes of problems of 1958. The Christian today faces conditions and perplexities that did not exist fifty years ago.

I sometimes hear sermons that seem to forget that we live in 1958. They seem to overlook the fact that Christianity must be presented to the man of 1958 and not to the man of a hundred years ago. If a sermon does not touch man where he is today, it fails.

Are our pastors really showing modern man how to face the many different ideas and trends that we meet today? I seldom hear sermons in our Lutheran churches that refer to the things of today. It is well and good to talk about Andrew and Thomas, Peter and Paul. But if we only get the same as we did in our catechism classes without any application, it does not reach us.

What about materialism, collectivism, labor unions, Catholicism, and politics, etc? How does a Christian deal with these problems and others of a similar nature? Why not do away with generalities and speak to the hearts of men in a language they can understand and tell them how they should live in 1958?

(Continued on Page 9)

"Legalism, The Slave Woman"

Editor, The Ansgar Lutheran

Sir:

I think that one of the most deadly sins is to be a legalist. But it is a sad commentary on the Christian Church that legalism exists, often in some of its most well-meaning members. If only the devil were not such a "nice gentleman," it would be easier to recognize legalism for the "devil's brew" that it is.

Now, what is a legalist? He is a person who insists that people who do not conform to his (the legalist's) pattern of what a Christian is, is not a Christian. What is a Christian like to a legalist?

A. To a legalist a Christian is one who is scared stiff of God.

B. To a legalist a Christian is one who is laboring under the law.

C. To a legalist a Christian is one who is really a son or daughter of the slave woman, Hagar, because this poor slave is standard-conscious and believes, deep in his heart, that even if Christ **did** die for his sins there are still certain qualifications that he must meet in order to be saved. In other words, the poor slave-Christian must attain to a degree of virtue (virtue being here defined as something or other whopped up by the legalist in his catalogue of do's and don'ts) before he can truly be considered a child of Christ.

D. The legalist also insists on a "conversion experience." To the legalist, no one can be considered a true Christian unless he can name the day and hour of this conversion. To the legalist, it is never enough to have been baptized into the faith, raised as a child of God, and to have gradually matured into the full knowledge of the meaning of the atonement. The legalist insists that unless there comes a rather violent episode lasting a brief time, an episode in life which "makes all the difference"—and after which the alleged new convert allegedly hardly ever sins anymore, he is not really converted, and is therefore not a Christian.

Of course, legalism may develop, no matter how Christian faith originated in a person.

I have heard such legalists claim that since their "conversion" they have won, "oh, so many victories over sin" that it almost scares them. One victory they never appear to me to have won is the defeat of spiritual pride. And is this not one of the very worst sins?

St. Paul, in his letter to the Galatians refers to Hagar, the slave woman who bears children into bondage—the Jerusalem of Paul's day which was enslaved by the Romans. St. Paul is trying to show the Galatians who were beset with some legalists who were trying to undo what Paul had done with the Gospel, that Christ set us free for freedom. He was trying to get them to see that the letter kills, but the spirit gives life.

Yes, legalism is a deadly sin. It is deceptive, because it is a sin usually practised by very fervent and well-meaning people. It serves the devil well by making Christianity appear impossible to multitudes of people already crushed by the law. They would be forgiven through Christ, but they cannot believe that forgiveness is possible, because they engage in such dastardly activities as pipe-smoking or the wearing of lipstick. Moreover, they have been led by the legalists to believe that until they can pray in front of a group of people at a prayer meeting, they should not consider that they have truly been converted to the faith. So they don't go to church.

Legalism accomplishes another evil for Satan: It makes people hate. Legalists hate others in the name of God, just as did the pharisees in Christ's day. Legalists crucify their pastors and spiritual leaders, just as did the Pharisees. Legalists kill the joy that others could have in the Gospel by making the Gospel appear to have strings attached. Legalists discriminate, and judge their fellow-men. Like the communists, they believe that ultimate good can be accomplished by current heartlessness. Christ called them sons of vipers.

May God forgive us for any legalism there may be in our hearts.

Yours,

Scrip Sundry

A LAYMAN'S COMMENTARY ON LUTHERAN PREACHING

(Continued from Page 8)

Christ did not hesitate to voice his view in his time. He asked the people and he challenged them. He did not follow public opinion. He gave people advice about the problems of his day.

Our Lutheran church loves the ordered service, the liturgy and its hymns. We follow the church year faithfully. However, man lives in a world quite apart from this. His problems are daily problems, not seasonal. Whether it is Lent or Christmas, the layman must be fortified to meet these problems.

Would you wonder if some Lenten sermons would not be better if they were applied to the life of today?

A pastor may say that he is called to preach the saving gospel. But just pointing toward New York does not guarantee that the traveller gets there. Faith comes by hearing and therefore the hearer must get the Word so clearly and so well applied that it really moves him.

I love our Lutheran church, and I will always hold that it has the saving gospel, but sometimes I feel that just a little extra application to modern life would be of great help.

In a conversation with an Augustana Lutheran young man, I was told that he had worked one year in a shop to make some money with which to study. He counted that year his best intern year, for there he learned how to rub elbows with people. He shared their woes and problems. Maybe a year in a shop should be part of the extra-curricular requirements. Thus the pastor would learn what his members face every day. He mixes with the Negro, the Italian, the atheist, the Catholic, the indifferent person. He meets the man that makes money his god. Or he has the boss who claims to be a Christian but lives a very hard life. There are the problems of the parties where liquor is served, etc., etc.

Some of the things at these affairs are rather questionable. They are not black and white as the old five cent movies. There is much gray in them and where does a Christian fit into them?

It is my view that the pastors should forget the proper historic and just talk to the people about their world. Tell them how to react to the spirit of collectivism, unionism and materialism as they preach the divine truth.

Our pastor should be completely aware of what goes on about him. He should not only read church papers, but "Time" and the local union trade paper. He should not only attend church conventions but union meetings, taxpayers meetings, and the meeting of the local city fathers. Then he will learn what the Bible should tell us in these modern times.

If this is against traditions, let us change the traditions. These will help the pastor to give a dynamic, happy and victorious message, and his ministry will be blessed by God.



THE WEEK AT DANA

your midcontinent college

MAY FEST ROYALTY

Crowned King and Queen of May Fest-1958 in coronation ceremonies Saturday evening in the gym were Jim Heiser, junior from Davey, Nebraska, and Marlene Paulsen, senior from Blair.

The royal couple was announced by court page Jim Rasmussen and the crowns were placed on their heads by the 1957 May Fest King and Queen, Marvyn Olson and Carlene Petersen.

Attending the king and queen were Dick Jensen and Larry Jorgensen, princes, and Princesses Susan Jorgenson and Lois Justesen.



Dana President Dr. C. C. Madsen was elected Vice-President of the Nebraska Independent College Foundation at its annual meeting held May 7 in the Sheraton-Fontenelle Hotel in Omaha. President Donald Typer of Doane College was named President, President Theron Maxson of Hastings College was named Secretary-Treasurer, succeeding Dr. Madsen who held that office last year.

THE LUTHER LEAGUE

John W. Nielsen, Editor

LUTHER LEAGUE LEADERSHIP SCHOOLS

CONDUCTED BY THE ELC

Dates	Places	Dean
Eastern District June 22-28	St. Olaf College Northfield, Minn.	Rev. Leon A. Holm Onalaska, Wisconsin
July 21-26	Luther College Decorah, Iowa	Rev. J. P. Hultstrum Iola, Wisconsin
Aug. 3-9	Whitewater, Wis.	Rev. John Hagen Capron, Illinois
Northern Minnesota Aug. 10-16	Luther Crest Bible Camp Alexandria, Minn.	Rev. R. L. Sorenson Benson, Minn.
Aug. 10-16	Concordia College Moorhead, Minn.	Rev. Theo. Hilpert Remer, Minn.
Aug. 17-23	Minne-wa-kan Cass Lake, Minn.	Rev. R. M. Williams Bemidji, Minn.
Southern Minnesota July 20-26	St. Olaf College Northfield, Minn.	Rev. Robert Bergeson Northfield, Minn.
Aug. 3-9	St. Olaf College Northfield, Minn.	Rev. Milo Engelstad 8309 Fremont Ave. S. Minneapolis, Minn.
South Central Aug. 17-23	Waldorf College Forest City, Iowa	Rev. Hilmar E. Mostul Rake, Iowa
South Dakota Aug. 3-9	Augustana College Sioux Falls, S. Dak.	Rev. A. Richard Petersen 2937 N. 80th St. Omaha, Nebr.
North Dakota July 20-26	Park River Bible Camp Park River, N. Dak.	Rev. V. G. Gilbertson Reynolds, N. Dak.
July 27-Aug. 2	Badlands Bible Camp Medora, N. Dak.	Rev. A. E. Loken Beach, N. Dak.
Rocky Mountain Aug. 11-16	Montana State College Bozeman, Montana	Rev. James Hanson Glendive, Mont.
Pacific July 6-12	Pacific Lutheran College Parkland, Washington	Rev. Arne Strandjord Mount Vernon, Wash.
Aug. 10-16	Pacific Lutheran College Parkland, Washington	Rev. Edwin Sandvig Woodburn, Ore.
California Aug. 18-23	Covina, California	Rev. Sherman Korshavn 700 E. 70th St. Long Beach 5, Calif.
Aug. 25-30	Palo Alto, Calif.	Rev. Sherman Korshavn 700 E. 70th St. Long Beach 5, Calif.
Atlantic Aug. 24-30	Upsala College Upsala, New York	Rev. Justin Flak 6 Ranch Lane, Levittown, L. I., N. Y.
Canada June 29-July 3	L.C.B.I.	Rev. Norman Salte Fairy Glen, Saskatchewan, Canada

CONDUCTED BY THE ALC

Date	Place:
June 23-28	West Covina, Calif.
July 7-12	Regina, Sask.
Aug. 4-9	Hastings, Nebr.
June 9-14	Garrison, N. D.
July 14-19	Tyrone, Pa.
July 27-Aug. 1	Wheaton, Ill.
July 1-6	Cedar Falls, Iowa
June 24-29	Sebewaing, Mich.
June 16-21	Onamia, Minn.
June 30-July 5	Parkland, Wash.
July 6-11	Columbus, Ohio
June 15-20	Seguin, Texas
July 27-Aug. 1	Clintonville, Wis.

CALENDAR OF EVENTS

Antic District	June 29	Lake Winnepesaukee,
Annual Meeting	June 28- July 12	New Hampshire
le Camp	Nov. 28-29	Lake Winnepesaukee,
Acquained Rally of merging	July 12	New Hampshire
Luther Leagues	July 26	Washington, D. C.
nois District:	July 26	
le Camp, Youth Week	Nov. 28-29	Pleasant Hill Lutheran Bible Camp,
ond Youth Week	July 13-19	Gowen, Michigan,
vention	July 20-26	Same place
Acquained Rally of merging	Aug. 3-9	Same place
Luther Leagues	Nov. 6-8	Peoria, Illinois
va District:	Nov. 29	
le Camp: Junior Camp	June 29-July 5	Lake Okoboji, Iowa
Senior Camp	Nov. 28-29	Same place
vention	July 14-18	Ringsted, Iowa
Acquained Rally of merging	Aug. 17-23	Wartburg College, Waverly, Iowa
Luther Leagues	July 9-13	
nnnesota District:	Aug. 7-10	Luther Point, Wood Lake
le Camp	Oct. 17	Grantsburg, Wisconsin
Acquained Rally of merging	July 6-26	St. Olaf College,
Luther Leagues	July 20-27	Northfield, Minnesota
braska District:	Oct. 10-12	
le Camp (ALC)	Aug. 10-16	Dana College, Blair, Nebraska
le Camp (UELC)		Covenant Cedars, Hordville, Nebraska
orth Dakota-Montana District:		
le Camp		Upper Missouri Lutheran Bible Camp,
vention		Epping, North Dakota
Acquained Rally of merging		Nazareth Church,
Luther Leagues		Kenmare, North Dakota
ific District:		Bismarck, North Dakota
le Camp (San Joaquin Valley		
and vicinity)		Newhope Lutheran Bible Camp
st Canada District:		
le Camp		Sylvan Lake
vention		
consin District:		Shadow Lake, Waupaca, Wisconsin
le Camp		

YOUTH OFFICE BULLETIN BOARD

GOOD NEWS

Two Parish Evangelism Teams will be sponsored by the Synodical Luther League this Summer. One team will work on the West Coast, the other in the Midwest. Both teams are composed of devoted and talented young people. They have volunteered to serve the Lord and His church for the Summer months, receiving only \$2.25 per week beside their room, board, and travel expenses.

Midwest Team Still Has Open Dates

Because of cancellation of earlier requests for the Midwest team, we need new assignments for them for June 15 to July 4, and for August 3 to 8. If your church can use them during this time, please call Pastor George Robertson, Blair 2772, as soon as possible.

BY THE FIRESIDE

I KNOW THAT GOD IS WORKING

By William C. Edmiston

When jonquils lift their heads from a haggard earth,
Whene'er I hear the sweet song of a thrush,
When I behold a little babe at birth,
I know that God is working.

When apples splash their colors on a tree,
When I behold a raging storm at sea,
When a child lisps at his mother's knee,
I know that God is working.

When the forsythia bush becomes aflame,
When lilacs bloom in early spring,
When a rainbow spreads its colors after rain,
I know that God is working.

When whispering breezes cause trees to wave and nod,
When saddened souls lift hands in prayer to God,
When a new grave is fast covered with green sod,
I know that God is working.

—Christian Observer

THE BIBLE AT HOME

Where there are very young children in the family, it is sometimes a good thing to bring the Bible to the dinner table, open it and read one simple verse. The conversation which follows can be very enriching.

John 15:12 would be suitable for this purpose. There you can read for the children what Jesus said: "This is my commandment, that you love one another as I have loved you."

Ephesians 4:32 is another suitable verse, in which you may read the injunction: "Be kind to one another, tender-hearted, forgiving one another."

Matthew 19:19 reads, "You shall love your neighbour as yourself."

Acts 10:38 tells children that Jesus "went about doing good."

John 15:14 brings the heart-warming assurance, "You are my friends."

Psalms 75:1 is a suitable table grace: "We give thanks to thee, O God; we give thanks."

And there is always Mark 10:14, in which Jesus said, "Let the children come to me."

Parents and others who take responsibility for the Christian nurture of children would do well to compile a list of suitable verses to remember, and keep the list in the back of their Bibles. For Sunday reading, the leaflets supplied to nursery, kindergarten and primary children contain carefully selected verses for home use, along with stories and other helps for the family with small children.

YOU ARE RICH

You are richer today than you were yesterday—if you have laughed often, given something, forgiven even more, made a new friend today, or made stepping-stones of stumbling-blocks; if you have thought more in terms of "thyself" than "myself," or if you have managed to be cheerful even if you were weary. You are richer tonight than you were this morning—if you have taken time to trace the handiwork of God in the commonplace things of life, or if you have learned to count out things which really do not count, or if you have been a little blinder to the faults of friend or foe. You are far richer if a little child has smiled at you, and a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you.

—David Grayson

CHILDREN LOOKING TO THEE

Lord, be with all mothers. Help them to rear the children entrusted to them in health of body, mind and soul.

Show them how to open the eyes of the young to the rich beauties of thy world; the treasures hid in great books; the richness of soul in all thy people of whatever colour, race or nation.

May their children, looking to them, see thee and be led to follow thee. Amen.

—Georgia Harkness

LOST HORIZON

I set my compass for each little
And guide my living to a meek
course;
I skirt no dangerous reef, nor coast
the play
Of headwinds in my sails, nor combat
the force
Of breakers on my prow.

I seek the peace
Of quiet harbors when the sun is
low
Behind the city's skyline; tide waves
cease
And sky and water merge in mauve
toned glow.

Then dreams fly home again on broken
en wing
From futile yesterdays, grown vague
and old,
Encounters matched with pride,
scorching sting
Of old defeats, of fervent loves grown
cold.
No heart for venturing the eager
—so

I set my compass for each little
—B. B. in Evangelical and
Reformed Messenger

FOR NOW

Just for this moment, Lord, take
Of all the little things,
That strain at my mind
And fain would dare
To uproot the faith that thou
planted
In my heart.

—Selected

"Now that you've shifted gears,"
said the man who was teaching
wife to drive, "what do you do next?"
"Oh, I know," replied the thoughtful
woman, "you look in the mirror
to see if any motor cops are coming."
ing."

"And how do you like our town?"
said the Continental landlord to
American visitor.

"I hate it," was the reply. "It's
hot as the nether regions, and
as uncomfortable."

"Ah!" said the landlord admiringly,
"is there anywhere you Americans
have not been?"

Freshman: "Please, Mama, could
you go out tonight?"

Sophomore: "May I go out tonight?
I'll be home by ten o'clock."

Junior: "I'm going out tonight."
Senior: "Good night, folks.
Bring in the milk."

OUR FOREIGN MISSION FIELDS

(Continued from Page 6)

In Assam we have a tea estate which forms the heart of a Christian community of over 7,000 souls. About 100 are employed in the tea garden doing the greater part of the year. The work was started in Bihar, but it stretches across West Bengal, in Assam and East Pakistan. Our national workers are also reaching into Tibet and Nepal.

His extensive work under God and obedience to His Son calls for our continued prayers and support. He is with it and His arm is not shortened. He will want to continue to have a share in it.

MULTITUDES, MULTITUDES, IN THE VALLEY OF DECISION

No place on earth could these words better describe the existence of a people for this Island Kingdom of Japan—a series of "hills and valleys, valleys and hills." Very few people indeed live on the "mountain top"—most all live in the valley. Our task is to shed the fragrance of Christ everywhere so that men may make the decision to walk in His love, His love, and His salvation. The day of the Lord is near in the valley of decision."

—John M. Homerstad

REPORT OF MISSIONARY

PAUL JOHNSON — 1957

Again it is with thankfulness to almighty God that I review the year 1957. As a painter who has just finished the preliminary sketching of a massive painting steps back from his work to see if the whole thing is in correct perspective, so the year 1957 has been a year when we by the grace of God were permitted to come to the close of our first term in Japan, to return home and do some critical looking on the past 5 years with an attempt to judge the perspective of the work.

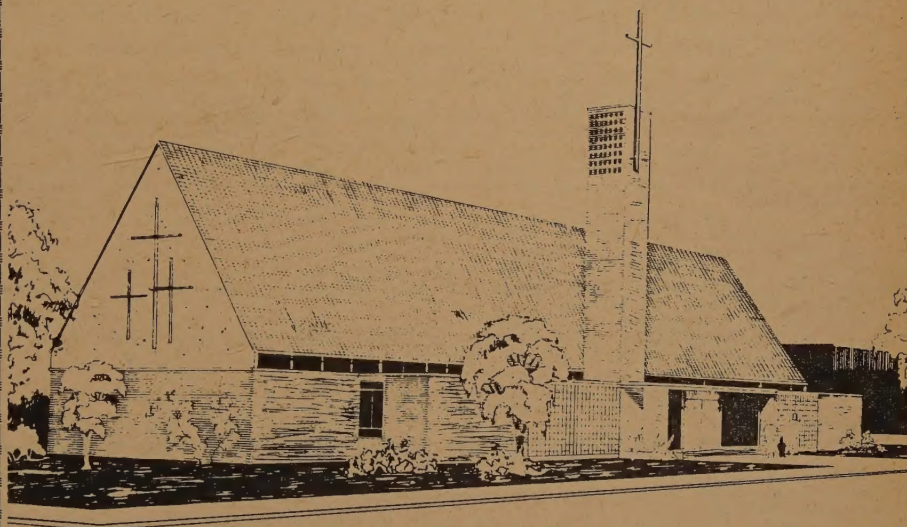
When 1957 started we were still in the "press" of work and events that shows each evangelist working in a field that is overwhelmingly non-Christian. Sickness in our family was not forgotten when our third son, Eric, was born, on January 10 in Tokyo. In February we had the first marriage in our little Chapel in Chiba

City. Throughout the year our main efforts were directed to our Chiba Congregation with an attempt to educate the people in the task of promoting evangelism and stewardship. We tried to teach them that they must move away from a group supported and led by a foreign missionary to one that is a living, independent and self-governing congregation, aware of its own responsibilities as a member of the Body of Christ. On Easter Sun-

day 5 adults came before the altar and made public confession of their new faith and received baptism. At the May convention of the Japan Evangelical Church a most promising young seminary graduate, Mr. Tokuzen, was assigned to take over the work in Chiba. His induction service on May 19 was a highlight for the congregation. As each Seminary graduate must serve the church for two years before

(Continued on Page 16)

A NEW BETHANY LUTHERAN CHURCH IS NOW UNDER CONSTRUCTION AT MINDEN, NEBRASKA---



---AND ITS FIRST MORTGAGE BONDS ARE AVAILABLE---

This new church is designed to seat over 200 persons in the nave (choir included) and includes a large overflow auditorium, pastor's office, and a number of classrooms.

In order to finance the completed church the congregation has authorized a bond issue not to exceed \$60,000 in bonds of \$500.00 denominations. These are 15-year bonds and bear 4½% interest payable annually. The value of the church property will be in excess of \$120,000.

This is an opportunity for you to invest your money with the assurance of a higher rate of interest and the knowledge that it is being used in the work of the Kingdom of God.

For Further details and information contact:

Mr. Peter Nielsen, 518 East First Ave., Minden, Nebr.
Rev. Arthur Hofgaard, 115 North Yates, Minden, Nebr.
Rev. Walter Kirkegaard, 327 North Kearney Ave., Minden, Nebr.

GUYER AND HANSEN

LOANS

INSURANCE — REAL ESTATE

Successor to N. T. Lund Co.

Blair, Nebraska

Lyle Guyer

P. V. Hansen

*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General,
(4) Home Mission, (5) Indian Mission, (6) Pension Fund.
**Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America,
(Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Calen Ye Luth W Act
TOTAL Synodical*	Extra- Synodical**		
Budget (Synodical 1957-58, LWA 1958)	379216.04		5264
Previously acknowledged—May 3, 1958	390641.45	29370.35	888
Salmonhurst, N. B., Can., St. Peter's Luth. Church for Home Mission	95.45	95.45	
Easton, Calif., Immanuel Ev. Luth. Church for General Fund \$90; from Marie E. Jensen for General Fund \$100; from Mr. and Mrs. A. P. Juhl, \$5 each for Japan, Santal, Sudan, So. America Missions and Oaks Children's Home, and \$25 for Home Mission	240.00	220.00	20.00
Petaluma, Calif., Elim Luth. Church, for Synodical quota \$280; So. America Mission \$20.75; from Anonymous, in memory of Mrs. M. Closter, Petaluma \$20	320.75	300.00	So. 20.75
Pasadena, Calif., Thorpe's Beauty and Barber Supply	6.48	Ja. 6.48	
Denver, Colo., First Bethany Luth. Church	400.23	400.23	
Cedar Falls, Ia., Nazareth Luth. Church for the outfitting fee for the Kohler's African Mission	1000.00	Su. 1000.00	
Council Bluffs, Ia., Our Savior's Luth. Church	48.50	48.50	
Jacksonville, Ia., Bethlehem Luth. Church	571.21	571.21	
Webster Groves, Mo., Bethany Ev. Luth. Church	643.72	643.72	
Northfield, Minn., Immanuel Luth. Church Hazelwood Ladies Aid, in memory of Sophus Hansen of Springfield, a brother of Mrs. Peter Miller, a member, for Pension Fund	3.00	3.00	
Plainview, Nebr., Bethany Luth. Church, Synodical quota paid in full	120.79	120.79	
Racine, Wis., Our Savior's Church, Danish Mission Circle, for LWA; requested it be used for the Orphans and Homeless Children in Korea	18.50		1
Washington Is., Wis., Trinity Luth. S. S.	13.50	Sa. 13.50	
Waupaca, Wis., Bethel Ladies Aid, in memory of Mrs. Augusta Hoy for Home Missions	2.00	2.00	
Kankakee, Ill., Trinity Luth. Church	40.00	40.00	
Exira, Ia., Exira Luth. Brotherhood for balance to Scholarship Fund, Sudan	80.00	Su. 80.00	
Ringsted, Ia., St. Paul's Luth. Church	800.00	800.00	
Falmouth, Me., Emmaus Luth. Church	6.00	6.00	
Northfield, Minn., St. Peter's Luth. S. S. for Rebecca, Santal Mission \$60; So. America Mission \$100	160.00	160.00	
Dannebrog, Nebr., Dannebrog Luth. Church for LWA from Rev. Petersen \$10, Sunday collections \$17.15, Ladies Aid \$5, Chris Nielsen \$3, Mrs. Milton Jacobsen \$1; Synod. quota \$50	86.15	50.00	33
Flaxton, N. Dak., United Luth. Church	20.18		21
Norma, N. Dak., Zion Luth. Church	26.65		21
Oaks, Okla., Nana Nielsen, in memory of brother, Marius Nielsen, who was a member of U. L.C.	5.00	Ja. 5.00	
Audubon, Ia., Mr. and Mrs. Deane St. Peter, in memory of Peter Petersen of Harlan	5.00	(F) 5.00	
Elk Horn, Ia., Elk Horn Luth. Church, Synodical quota paid in full	2741.00	2741.00	
Westbrook, Me., Trinity Luth. Church, in memory of numerous friends, for Pension Fund \$5, Home Missions \$8; Japan Mission \$8	21.00	13.00	Ja. 8.00
Trufant, Mich., St. Thomas Luth. Church, from Church \$177.70, from S. S. \$62.81	240.51		24
Sidney, Mich., Immanuel Luth. Church Dorcas Club, in memory of Miss Yvonne Petersen	5.00	5.00	
Minneapolis, Minn., Immanuel Luth. S. S., Easter offering	21.36	(F) 21.36	
Viborg, S. Dak., Remitted by Mr. H. Leonard Hansen in memory of his mother, Mrs. Margrethe Hansen, from Messrs. and Mmes. Carl Knudsen, Harold Nielsen and John Ebbesen and boys	3.00		
From Mr. and Mrs. Harland Danielsen, Mr. and Mrs. Jens Christensen, Hurley, Mrs. Sena Christensen and Lars for Home Missions	3.00	3.00	
Brooklyn, Wis., Brooklyn Luth. Church	175.00		17
Cushing, Wis., Loyal Workers of First Ev. Luth. Church	43.45	(F) 43.45	
Milwaukee, Wis., Kingo Luth. Church \$373, from Miss Esther M. Jensen \$5, Dr. R. Kenneth Toblason \$25, Doris A. Schultz \$5	408.00		40
Estherville, Ia., Mr. and Mrs. James Jensen	5.00		
Greenville, Mich., St. Paul's Ev. Luth. Church, for School Fund, from Pastor and Mrs. C. E. Jensen \$5, in memory of H. P. Hansen; Synodical quota paid in full \$67.28	72.28	72.28	
Northfield, Minn., St. Peter's Luth. Ladies Aid, in memory of Ralph Robinson	3.00		
Westby, Mont., Emmaus Luth. Church, Youth Sunday offering	18.70	(F) 18.70	
Lincoln, Nebr., Synodical Women's Missionary Society Treasurer:			
Minnesota District			
Immanuel Women's Guild, Minneapolis, Life Membership for Mrs. K. M. Matthiesen	6.75	So. 6.75	
Main St. Luth. Ladies Aid, Hutchinson, Life Membership for Amanda Jensen	6.75	Sa. 6.75	
Trinity Luth. WMS, Sleepy Eye, Life Membership for Mrs. Annie Jensen	6.75	So. 6.75	
Trinity Luth. WMS, Sleepy Eye, Life Membership for Mrs. Camilla Anderson	6.75	Sa. 6.75	
Wisconsin District			
Trinity Ladies Aid, Waupaca, Life Membership for Mrs. Louella Potter	6.75	So. 6.75	
Illinois District			
Atonement Ladies Aid, Chicago, for Japan for Theological student	100.00	Ja. 100.00	
From Mrs. Ed. Petersen, in memory of Mrs. Sina Nielsen	5.00	Sa. 5.00	
Iowa District			
Circuit 6 Rally (Wahlgren)	46.22	Su. 46.22	
Circuit 6 Rally	46.22	Ja. 46.22	
Trinity Luth. Ladies Aid, Rutland, in memory of Mrs. John Pederson, for Home Missions	3.00	3.00	
Kenosha, Wis., St. Mary's Ev. Luth. Church, Synodical quota paid in full	1938.00	1938.00	
Dickson, Alta., Can., Bethany Luth. S. S., offering of Children's Mission, Sunday, Apr. 27	62.58	(F) 62.58	
Selma, Calif., Anonymous	10.00		10
Neola, Ia., St. Paul's Luth. Church	5.76	Sa. 5.76	
From Sunday School for So. America Mission \$21.42; Japan \$17.02; Sudan \$15.85	54.29	54.29	
Scranton, Ia., Mr. and Mrs. Harold Christensen, and Mr. and Mrs. Leonard Jensen, Glidden, for support of a native evangelist for May	10.00	Sa. 10.00	
Shelby, Ia., United Workers of Luth. Church, in memory of Mrs. Martha Bickels	5.00	(F) 5.00	
Greenville, Mich., Miss Marie Nielsen	52.00		55
Irene, S. Dak., Remitted by Mrs. Robert Paulson, credit to Turkey Valley Church, in memory of Chris J. Christensen, from: Mr. and Mrs. Melvin Evensen \$1, Mrs. Helga Kjer-gaard \$1, Mr. and Mrs. Jens Sorensen \$1—for Home Missions	3.00	3.00	
From Mrs. Laurence Nielson and sons	3.00		
Green Bay, Wis., Bethel Luth. S. S. for Home Mission	50.00	50.00	
Aurora, Colo., St. Mark's Luth. Church	60.00	(F) 35.00	22
Standard, Alta., Can., W. Canada District Treasurer:			
Nazareth Luth. Church, Standard	98.38	(F) 98.38	
Nazareth Luth. Church, Standard	60.00	(F) 60.00	
Miscellaneous Receipts not Previously Acknowledged	2995.78	2995.78	
Minneapolis, Minn., Immanuel Ev. Luth. Church General Fund	788.30	788.30	
Camp Douglas, Wis., St. Stephen's Luth. Church	110.00	100.00	10
TOTALS	405655.14	364431.70	31334.79*

This is the final report for the Synodical Fiscal Year, which shows that the budget has been 96.1 percent raised. Our heartfelt thanks to all who have responded to our appeals at various times during the year. P. V. Hansen, Treas.

* Divided as follows:

Foreign Missions (where most needed)	\$ 9,31
South America	5,89
Japan Mission	4,55
Santal Mission	3,16
Sudan Mission	7,37
Jewish Mission	35
China Mission	17

NOTE: Contribution from West Branch, Ia., Bethany Luth. Church, acknowledged in Ansgar Lutheran May 12, 1958, should have given credit to Paul Fris for \$1.50 in memory of Chris Paulsen.

Total

Blair, Nebraska, May 10, 1958.

\$31,334

P. V. Hansen, Treasurer.

NEWS AND NOTES

(Continued from Page 2)

in June, has accepted a call to
erne, N. Dak. Mr. Lowell Erdahl
Luther Seminary, St. Paul, Minn.
accepted a call to the church at
nington, Minn.

stor Lloyd G. Refsell, professor in
osophy at Dana College has asked
membership in our synod.

acine, Wis. Gethsemane Lutheran
rch, Karl J. Wilhelmson, pastor,
s to break ground for a parish
eational building April 1, 1959.

bert Lea, Minn. Trinity Luther-
Church, Fred Jacobsen, pastor.
congregation reports a baptized
bership of 1,761. Its disburse-
ts the past year totaled \$57,165.01.

ackson, Alberta. Six adults were
ived into membership by confir-
on March 23. One was re-
ed in Kevisville. At the business
ting of the congregation a budget
\$7,500.00 was voted. The single
et envelope system was adopted.
Sunday School children presented
r Lenten mission banks at the
ning worship April 20. They gave
ission program in the afternoon.

family Appreciates The Ansgar Lu-
n. One reader writes: "This is a
onal note to voice my family's
roval of The Ansgar Lutheran.
reports from the foreign mission
l, Scrip Sundry, The Wrestler, the
s of the different phases of the
k of the church, the Fireside, and
the jokes are enjoyed.

ditor's note: We just print a
ple of one of several letters we
received of late. It naturally
ses us.

MINNESOTA W.M.S.

Friday May 2, 1958 St. Matthews
heran Church of Evan, Minn. was
to a W.M.S. rally of the South
t Minn. District composed of Main
et Lutheran Church of Hutchinson,
ity Lutheran Church of Sleepy
Brookville Lutheran Church west
Sleepy Eye, Bethany Lutheran
rch of Morgan and the St. Mat-
rs Lutheran Church of Evan.

dinner was served at noon in
church parlors, attended by ap-
imately 100 people. The afternoon
ram got underway at 2:00 P.M.

atured speaker of the rally was
Helen Danielson, who is a mis-
ary in the Colombia Mission of
h America. She told of her many
periences in helping to bring Chris-

tianity to that area. I am sure all of
us who heard her felt more thankful
than ever that we live in the United
States and that we have the privilege
of reading our Bible and hearing
God's Word.

Other numbers on the program
were: organ-piano prelude by Mrs.
Wesley Anderson and Mrs. Arne
Petersen; Welcome by Mrs. Russell
Christensen, president of the Evan
Aid; Hymn, "O Zion, Haste, Thy Mis-
sion," by audience; Devotions led by
Rev. W. Anderson of Evan; Solo by
Mrs. Lyle Jensen of Hutchinson;
Quartet by Mrs. Simon Aarons, Mrs.
John Hansen, Mrs. Ben Petersen and
Mrs. Knud Baseballe of Morgan; Solo
by Jolayne Hansen of Brookville; Solo
by Rev. J. E. Andersen of Sleepy Eye.
Solo by Mrs. Reynold Jacobsen of
Evan.

—Mrs. Art E. Miller

TOTAL LUTHERANS ESTIMATED AT 70.7 MILLIONS IN WORLD

Lutherans in the world today total
70,753,389, it was reported in Geneva
by the Lutheran World Federation.
The figure, it said, represents about
one-third of world Protestantism.

The statistics, appearing in the
LWF's annual directory, were gather-
ed from some 200 church bodies, mis-
sions and groups in 70 countries and
areas.

Of the total Lutherans, 49,642,184 or
70 per cent are members of the 61
Churches in 32 countries that are af-
filiated with the Federation.

In addition, 4,805 are members of
congregations recognized by the LWF,
5,324,400 belong to Churches and oth-
er groups outside the Federation, and
15,782,000 are associated with Union
Churches in Germany.

Europe has 59.5 million Lutherans,
including 37.4 million in Germany and
18.7 million in Sweden, Denmark, Nor-
way and Finland; North and South
America have 8.4 million, including
7.7 million in the United States and
Canada; Asia has 1.6 million, Africa
1.1 million and Australia 147,464.

The largest Lutheran Church in the
world is the Church of Sweden, with
seven million members. Next is the
Evangelical Lutheran Church of Sax-
ony in Germany with 4,413,699 mem-
bers. Third is the Church of Denmark
with 4,304,000 members.

The largest Lutheran Church out-
side the membership of the LWF is
the Lutheran Church-Missouri Synod
in the United States, with 2,152,215
members.

The latest figures on the world's
Lutheran population show a decrease
of nearly 17,000 over last year's re-
port. This does not involve actual
losses, LWF officials explained. On
the basis of more complete and ac-
curate reports, they said, membership
was revised downward in at least a
dozen instances.

Major reductions included 383,000 in
the number of Lutherans who belong
to German Union Churches, 290,000
in the Church of Sweden and 50,000
in the Lutheran Church in Poland.

While the same membership as last
year is listed for 65 churches and mis-
sion bodies, the LWF said, more than
90 show a marked increase in num-
bers over 1957, including nearly all
the groups in North America.

SHANTYMEN'S CHRISTIAN ASSOCIATION HOLDS GOLDEN ANNIVERSARY CONVENTION

Twenty-eight men who use tree
stumps for pulpits and lumberjack
outfits for vestments met in Toronto
for the golden anniversary convention
of the Shantymen's Christian Associa-
tion of North America.

They came from the backwoods of
all ten Canadian provinces and Maine,
where they carry Gospel messages to
inhabitants of logging camps, fishing
hamlets, lighthouses, and railroad
camps.

Each Shantyman travels an average
of 12,000 miles a year to reach the
remote outposts. They go by boat,
car, truck, plane, and quite often on
foot in snowshoes.

They carry Scriptures and tracts in
packsacks on their backs, and some-
times slide projectors and screens.
Coming from 16 evangelical denomi-
nations, the Shantymen are assisted
occasionally by part-time workers,
some of them college students.

Because the association must oper-
ate on an annual budget of \$50,000 a
year, the Shantymen are paid only
\$30 a week—when funds are avail-
able. They strictly follow an asso-
ciation rule against taking offerings
at meetings.

The association operates a small
motor vessel, Messenger III, off the
coast of British Columbia. It carries
Shantymen on visits to logging and
fishing communities along the coast.

Charles Feaver, president, said the
association hopes to be able to send
missionaries into remote parts of
Kentucky soon.

OUR FOREIGN MISSION FIELDS
(Continued from Page 13)

he is ordained, the missionary will still have an advisory position in the congregation. But it is the hope and the prayer of the group that they will be a self-supporting, self-governing congregation in 1959.

Also at Easter time the small preaching place of Yokoshiba located on the eastern shore of the Prefecture became one year old. On that day 7 adults were baptized and 2 others confirmed. It is the plan that when I return to Japan this group will be recognized as an official preaching place of the JELC. I will continue as Pastor of that congregation. Mr. Tokuzen is also serving there during my absence.

Another joy came to us when Mr. Hashino, the candidate for ordination serving the Nakayama congregation (located between Chiba City and Tokyo) was ordained at the May convention. Therefore, I will no longer be

affiliated with that group when I return to Japan as I had been for the previous two years.

Correspondence from the many Lutheran Hour listeners in Chiba Prefecture continued to come in at a steady flow. It is work with these people that I hope to continue in an even more concentrated effort when I return. I had requests from people in three different areas in the Prefecture to start permanent work in their homes, through Lutheran Hour contacts. Work was not carried on regularly there due to my furlough plans. Also I look forward to returning to the TB hospital work I was regularly carrying on. A well equipped sound truck capable of doing mobile evangelism came to the Tokyo area from the United States. This should prove to be a great advantage to us in our rural and city work.

My family and I returned to the U. S. on June 1. The summer was spent in visiting congregations, Bible

camp, and various conferences convention. The first of September my family and I moved to Maywood, Illinois, where we were given an apartment on the campus of Chicago Lutheran Theological Seminary. I am at present enrolled in the graduate school of the seminary; I also take courses in the newly established School of Missions on the same campus. While living here I have spent weekends and on other occasions in congregations and groups with a traveling distance of Chicago.

In closing we wish to thank all members of the Boards of Foreign Missions of the UELC and of ULCA and the St. Paul's congregation in Lynwood, California, for all support they have given to us. We wish to express our deep gratitude to them and to all our many friends for all you have done for us and the Church in Japan.

In Christ,
Paul and Joyce Johnsen

THE 62ND ANNUAL CONVENTION

The 62nd Annual Convention of the United Evangelical Lutheran Church will be held at Blair, Nebraska, upon invitation from First Lutheran Church (H. C. Jorgensen, Pastor), June 19-24. The opening services will begin Thursday evening, June 19, at 7:30 p.m. The convention will continue through Tuesday noon.

All congregations are urged to send delegates, one delegate for each fifty members (twenty-one years or over) or major fraction thereof. Delegates will please have credential blanks filled out, bring to the convention and present to the Credentials Committee.

Among most important items on the agenda will be the final vote on merger with the ALC and ELC.

All matters which require convention action should be in the hands of the Church Council by June 1st.

The Pre-Convention Reports are available through the pastors of the congregations. We urge all, both pastors and congregations, to give prayerful consideration to all the reports. May God grant His blessing upon our 62nd Annual Convention!

William Larsen, President
Lawrence Siersbeck, Secretary

CONVENTION INVITATION

First Lutheran Church, Blair, Nebraska, extends a cordial invitation to pastors, delegates, and visitors to attend the 62nd Annual Synodical Convention to be held here June 19 to 24, 1958.

Pastor Harold C. Jorgensen
The Church Council

REGISTRATION
62nd ANNUAL U.E.L.C. CONVENTION
FIRST LUTHERAN CHURCH
BLAIR, NEBRASKA

Name
Address
Couple Man Woman Name of children
..... Age of children
Will arrive (date) (time)
I desire transportation to Convention Headquarters from the bus
Train (Omaha) or air (Omaha)
I desire lodging
I desire motel reservations for Thurs. Fri. Sat.
Sun. Mon. Tues.
I will take care of my own lodging
I am a pastor delegate guest
Church I represent

Phone numbers for Convention Headquarters, 3820, and 3224
Please fill out this blank and send to:

Miss Grace Hansen, 704 West Nebraska Street, Blair, Nebraska